A SERIOUS EXHORTATION,

With some

Important Advices,

Relating to the late Cases about

CONFORMITY,

Recommended to the

Present Dissenters

From the

CHURCH of ENGLAND.

by Mr Cave

[William Cave]

LONDON,

Printed by *T. Moore*, & *J. Ashburne*, for *Fincham Gardiner*, at the *White-Horse* in *Ludgate-street*, 1683.

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EXHORTATION,

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Advices, &c.

Recommended to the *Diſſenters* from the *Church of England.*

THE offering friendly Advice and Counſel, eſpecially in great and important Caſes, is, tho often, a Thankleſs, yet a very Charitable Office: a thing agreeable to the beſt Inclinations of Humane Nature, and highly conducive to the Neceſſities of Men, and conſequently needs no Apology to introduce it. We live, 'tis true, in an ill-Natured and Cenſorious Age, wherein 'tis rare to find any one, who will not take with the Left-hand, what's offered to them with the Right. But I am not diſcouraged from this Attempt, by the Pieviſhneſs and Frowardneſs of many that differ from us, Remembering that all Honeſt Undertakings (and ſuch I am ſure this is) are under the more peculiar Conduct and Bleſſing of the Divine Providence, which can and will ſucceed and proſper them to an happy Iſſue, if Mens own Obſtinacy and Perverſeneſs do not put a Bar in the way to hinder it. I do

 therefore

therefore beſeech our *Diſſenting-Brethren*, with all the earneſtneſs that becomes a matter of ſo much Importance, and with all the Kindneſs and Tenderneſs that becomes a Chriſtian, that they would *ſuffer the Word of Exhortation*, and duly Weigh and Conſider the Requeſts and Advices that are here plainly laid before them, which I hope will be found ſuch, as carry their own Light and Evidence along with them.

I.

And Firſt, *We beg of them to believe, That they may be miſtaken about thoſe matters, which are alledged as the Cauſes of their Separation.* This, one would think, were as needleſs, as 'tis a modeſt and reaſonable Requeſt. For did ever any Man, (the Biſhop of *Rome* excepted) lay claim to Infallibility? Do not the Woful Infirmities of Humane Nature, The Weakneſs and Short-ſightedneſs of our Underſtandings, The Daily Experience of our ſelves, and the lamentable Failures we obſerve in others, ſufficiently convince us, how prone we are to Error and Miſtake? But tho this be granted and owned on all hands, yet in practice, we frequently find Men Acting by other Meaſures. For how many are there, that in the moſt Controverted Caſes bear up themſelves with as much Confidence and Aſſurance, Cenſure others with as Magiſterial a Boldneſs, Condemn the things Enjoined by our Church, with as poſitive and peremptory a Determination, as if they were infallibly ſure, that they are in the Right, and all others in the Wrong that differ from them. The early prepoſſeſſion of a contrary Opinion, the powerful prejudices of Education, an implicite and unexamined Belief of what their

their Guides and Leaders teach them, have a ſtrange force upon the Minds of Men, ſo that in effect, they no more doubt of the Truth and Goodneſs of the Cauſe they are engaged in, then they queſtion the Articles of their Creed. Wherefore I do once and again intreat them, that laying aſide all Pride, Partiality, and Self-conceit, they would not *think more highly of themſelves*, and of their own way, *then they ought to think*; eſpecially remembering, that the matters contended about are confeſſedly Diſputable, and that they cannot be Ignorant, that the Caſe ſeems otherwiſe to others, who may at leaſt be allowed to be as wiſe Men, and as competent Judges as themſelves. Truth makes the eaſieſt entrance into modeſt and humble Minds; *the Meek will he guide in Judgment, the Meek will he teach his Way*; The Spirit of God never reſts upon a Proud Man.

II.

Secondly, *We beg of them, that they would ſeriouſly and impartially Weigh and Conſider, as well what is ſaid on the one ſide, as on the other.* This is a peice of Juſtice, that every one ows to Truth, and which indeed every Man ows to himſelf, that is not willing to be deceived. To take up with Prejudices, which Education or long Cuſtom have inſtilled into him, or wherein any other Arts or Methods have engaged him, without ſtrictly enquiring whether thoſe Prejudices ſtand upon a firm Foundation, is to ſee only on one ſide: to bind up ones ſelf in the Judgment or Opinion of any Man, that is not Divinely-inſpired and Infallible, or pertinaciouſly to adhere to any Party of Men, how plauſible and ſpecious ſoever their pretences may be, without examining their

Grounds, and endeavoring to know what is said againſt them, is to chooſe a Perſuaſion at a peradventure; and 'tis great odds, whether ſuch a one be in the right. In all Enquiries after Truth, we ought to keep an Ear open for one ſide of the Controverſie, as well as the other, and not to think we have done enough, till without Favour or Prejudice, and to the beſt of our Underſtandings, we have heard, tryed, and judged, the Reaſons brought, as well for, as againſt it. And till this be done, I ſee not with what pretence of Reaſon, Men can talk ſo much of their *Scruples*, or plead for Favour on the account of their Diſſatisfactions. Conſciences truly tender, are willing and deſirous to embrace all opportunities of Reſolution, & are ready to kiſs the Hand that would bring them better information, and are not wont to neglect, much leſs thruſt from them the means that might eaſe them of their Doubts and Scruples. We juſtly blame it in them of the Church of *Rome*, that in a manner they reſign up their Underdſtanings to their Guids and Confeſſors, and are not ſuffered to be truly acquainted with the *Proteſtant* Principles, and the Grounds and Reaſons of the Reformation; nor to Read any of the Books, that are written for their Conviction, without a ſpecial and peculiar Licence. Whether our Brethren of the Separation be under any ſuch Spiritual Diſcipline, I know not; ſure I am it looks very odly, that ſo many of them are no more concerned to underſtand the true State of the Church of *England*, and the Nature and Reaſons of her Conſtitutions, that ſo few of them care to Confer with thoſe that are able to Inſtruct them, but Cry out, *They are ſatisfied already*; nay, ſome of them, to my knowledg, when deſired to propoſe their Scruples, in order to the giving them ſatisfaction, have plainly and abſolutely

ſolutely refuſed to do it. Little reaſon there is to believe, that ſuch Perſons have ever Read and Examined what the Church of *England* has to ſay for her ſelf. Are there not many, that not only Scruple, but Rail at the Book of *Common-Prayer*, that yet never heard it, nor perhaps, ever read it, in all their Lives? And if this be not to ſpeak Evil of what they know not, I cannot tell what is. How many incomparable Books have been heretofore written in defence of our *Church*, her Rights and Uſages, that yet generally lie by the Walls, little known, and leſs read, by thoſe that ſo much Cry out againſt her. And at this time how many excellent Diſcourſes have been Publiſhed, for the ſatisfaction of *Diſſenters*, written with the greateſt Temper and Moderation; with the utmoſt plainneſs and perſpicuity, with all imaginable evidence and ſtrength of Reaſoning; ſo ſhort, as not to require any conſiderable portion, either of Time or Coſt, ſo ſuited to preſent Circumſtances, as to obviate every material Objection, that is made againſt Communion with us; and yet there is juſt cauſe to fear, that the far greateſt part of our *Diſſenters* are meer ſtrangers to them, and are not ſo juſt to themſelves, or us, as to give them the reading: And that thoſe few that do look into them, do it rather out of a deſign to pick quarrels againſt them, and to expoſe them in ſcurrilous or cavilling Pamphlets, then to receive ſatisfaction by them. I do heartily, and from my Soul, wiſh an end of theſe Contentions, and that there were no further occaſion for them; but if our *Diſſenting Brethren* will ſtill proceed in this way, we deſire, (and hope 'tis but what is reaſonable) that the things in difference may be debated in the moſt quiet, peaceable, and amicable manner, that they may be gravely and ſubſtantially

ally Managed, and only the Merits of the Cauſe attended to, and that the Controverſie may not be turned off to mean and trifling Perſons, whoſe higheſt attainment perhaps it is, to write an idle and ſenceleſs Pamphlet, and which can ſerve no other uſe, but only that the People may be born in hand, that ſuch and ſuch Books are Anſwered. Which is ſo unmanly and diſingenuous a way, and ſo like the ſhifting Artifices of them of the Church of *Rome*, that I am apt to perſuade my ſelf, the wiſer Heads of the *Diſſenting Party* cannot but be aſhamed of it. If they be not, 'tis plain to all the World they are willing to ſerve an ill Deſign by the moſt unwarrantable Means. But however that be, we think we have great reaſon to expect from them, that they ſhould hear our *Church*, before they condemn Her, and conſider what has been ſaid for the removing of their Doubts, before they tell us any more of *Scruples*, *Tender-Conſciences*, and the hard Meaſure that they meet withal. I confeſs, could I meet with a Perſon, that had brought himſelf to ſome kind of unbyaſdneſs and indifferency of Temper, and that deſigned nothing more then to ſeek and find the right way of Serving God, without reſpect to the Intrigues and Intereſts of this or that particular Party; and in order thereunto, had with a ſincere and honeſt Mind read whatever might probably conduce to his ſatisfaction, fairly propoſed his Scruples, and modeſtly conſulted with thoſe that were moſt proper to adviſe him, and humbly begged the guidance and direction of the Divine Grace and Bleſſing; and yet after all, ſhould ſtill labour under his old Diſſatisfactions; I ſhould heartily pity and pray for ſuch a Man, and think my ſelf obliged to improve all my Intereſt for Favour and Forbearance towards him. But ſuch Perſons as theſe, I am afraid,

are

are but thin Sowed, and, without breach of Charity, it may be ſuppoſed, there is not One of a Thouſand.

III.

Thirdly, *We deſire, that before they go on to accuſe our Church with driving them into Seperation, they would directly charge her with impoſing ſinful terms of Communion.* And unleſs they do this, and when they have done it, make it good, (for barely to accuſe, I hope, is not ſufficient,) I ſee not which way they can poſſibly juſtifie their Separation from us. 'Tis upon this account that the whole *Proteſtant* Reformation defends their departure from the Church of *Rome*. They found the Doctrine of that Church infinitely corrupt in ſeveral of the main Principles of Religion, New Articles of Faith introduced, and bound upon the Conſciences of Men under pain of Damnation, its Worſhip overgrown with very groſs Idolatry and Superſtition; Its Rites and Ceremonies not only over-numerous, but many of them advanced into proper and direct acts of Worſhip, and the uſe of them made neceſſary to Salvation; and beſides, it's Members required to joyn and communicate in theſe corruptions and depravations, nay and all propoſals and attempts toward a Reformation obſtinately rejected and thrown out; in which caſe they did with great Reaſon and Juſtice depart from her: which we may be confident they would not have done, had no more been required of them, than inſtead of Worſhipping Images, to uſe the *Sign* of the *Croſs* in Baptiſme, or inſtead of the Adoration of the Hoſt, to *kneel* at the Receiving of the *Sacrament*. A learned *Proteſtant* Divine of great Name and Note, has expreſly told us; "That had there been no other faults in

Amyrald. *de Seceſſ. ab Eccleſ. Rom. pag.*

"the 233.

" the Church of *Rome*, beſides their uſeleſs Ceremo-
" nies in Baptiſme, and ſome other things that are
" beyong the meaſure and *genius* of the Chriſtian Re-
" ligion, they had ſtill continued in the Commu-
" nion of that Church. Indeed did the Church of *England* command any thing which Chriſt has prohibited, or prohibite any thing which Chriſt has commanded, then *come ye out from among them, and be ye ſeperate, ſaith the Lord*, were good Warrant and Authority. But where do we meet with theſe prohibitions? not in the word of God, not in the nature and reaſon of the things themſelves? nor indeed do we find our Diſſenting Brethren of late very forward to faſten this charge, and much leſs to prove it; whatever unwary ſayings may fall from any of them in the heat and warmth of Diſputation, or be ſuggeſted by indirect conſequences, and artificial inſinuations. And if our Church commands nothing that renders her Communion ſinful, then certainly Seperation from her muſt be unlawful, becauſe the Peace and Unity of the Church, and obedience to the commands of lawful Authority, are expreſs and indiſpenſable duties; and a few private ſuſpicions of the unlawfulneſs of the thing are not ſufficient to ſway againſt plain, publick, and neceſſary Duties: nor can it be ſafe to reject Communicating with thoſe, with whom Chriſt himſelf does not refuſe Communion. This I am ſure was once thought good Doctrine by the cheifeſt of our Diſſenters, who when time was, reaſoned thus againſt thoſe that ſubdivided from them; "If we be a
" Church of Chriſt, and Chriſt hold Communion with
" us, why do you Seperate from us? If we be the Body
" of Chriſt, do not they that Seperate from the Body,
" Seperate from the Head alſo? we are loath to ſpeak
" any thing that may offend you, yet we entreat you
" to

A Vindication of the Presbyterial Government, &c. 1649. p. 130.

" to conſider, that if the Apoſtle call thoſe Diviſions " of the Church of *Corinth*. (wherein Chriſtians did " not ſeparate into divers formed Congregations in the " Sacrament of the Lords Supper,) *Schiſms*, (1 *Cor.* " 1. 10.) may not your Seceſſion from us, and pro- " feſſing you cannot join with us as Members, and " ſetting up Congregations of another Communion, " be more properly called *Schiſm*? -----You gather " Churches out of our Churches, and ſet up Churches " in an oppoſite way to our Churches, and all this " you do voluntarily and unwarrantably, not having " any ſufficient cauſe for it.

And in the ſame Book they tell us of a Two-fold Schiſm, Negative and Poſitive; " Negative, when " Men do peaceably and quietly withdraw from " Communion with a Church, not making a Head " againſt that Church, from which they are depart- " ed: the other is, when Perſons ſo withdrawing " do conſociate and withdraw themſelves into a di- " ſtinct and oppoſite Body, ſetting up a Church a- " gainſt a Church, which (ſay they) *Camero* calls " a Schiſm by way of Eminency; and further tells " us, There are Four Cauſes, that make a Separation " from a Church lawful; 1. When they that Sepa- " rate are grievouſly and intollerably Perſecuted; " 2. When the Church they Separate from is Heretic- " cal; 3. When it is Idolatrous; 4. When it is the " Seat of Antichriſt. And where none of theſe Four " are found, there the Separation is inſufficient, and " Schiſm. Now we are fully aſſured, that none of " theſe Four Cauſes can be juſtly charg'd upon our " Congregations; therefore you muſt not be diſ- " pleaſed with us, but with your ſelves, if we blame " you as guilty of poſitive Schiſm. All which is as

 true

true now, as it was then, and as applicable to us and them, as it was to them and their *Diſſenters*.

Admit then there were ſome things in our Conſtitution, that might be contrived to better purpoſes, and that needed amendment and alteration; yet I hope every Defect, or ſuppoſed Corruption in a Church, is not a ſufficient ground for Separation, or warrant enough to rend and tear the Church in peices. Let Mr. *Calvin* judg between us in this matter, who ſays, "That wherever the Word of God "is duly Preached, and Reverently attended to, and "the true uſe of the Sacraments kept up, there is the "plain appearance of a true Church, whoſe Autho-"rity no Man may ſafely deſpiſe, or reject its Ad-"monitions, or reſiſt its Counſels, or ſet at nought "its Diſcipline, much leſs Separate from it, and Vi-"olate its Unity; for that our Lord has ſo great re-"gard to the Communion of his Church, that he "accounts him an Apoſtate from his Religion, who "obſtinately Separates from any Chriſtian Society, "which keeps up the true Miniſtry of the Word and "Sacraments: that ſuch a Separation is a denial of "God and Chriſt, and that it is a dangerous and per-"nicious Temptation, ſo much as to think of Se-"parating from ſuch a Church; the Communion "whereof is never to be rejected, ſo long as it conti-"nues in the true uſe of the VVord and Sacraments, "*though otherwiſe it be over-run with many Blemiſhes* "*and Corruptions*. VVhich is as plain and full a determination of the Caſe, as if he had particularly deſigned it againſt the Doctrine and Practice of the Modern *Diſſenters* from our *Church*.

Inſtitut. lib. 4. *Sect.* 10, 11, 12. *fol.* 349.

IV. Fourthly,

IV.

Fourthly, *We entreat them to Conſider, whether it be pure Conſcience, and meer Zeal for the Honour of Religion, and not very often Diſcontent, or Trade and Intereſt, that has the main ſtroke in keeping them from Communion with our Church.* Far be it from me to judg the Secrets of Mens Hearts, or to faſten ſuch a Charge on the whole Body of *Diſſenters*, yea, I accuſe not any particular Perſon; but only deſire, they would lay their Hand upon their Hearts, and deal impartially with themſelves, and ſay, whether they ſtand clear before God in this matter. And there is the more reaſon to put Men upon this Enquiry, not only becauſe Secular Ends are very apt to mix with, and ſhelter themſelves under the ſhadow of Religion; but becauſe this has been an old Artifice, made uſe of to promote Separation. Thus the *Donatiſts* in the Primitive Times upheld their Separation from the *Catholick Church*, and kept their Party faſt together, by Trading only within themſelves, by imploying none to Till their Grounds, or be their Stewards, but thoſe that would be of their ſide; nay, and ſometimes hiring Perſons by large Sums of Mony to be Baptiz'd into their Party, as *Criſpin* did the People of *Mappalia*. And how evident the ſame Policy is among our Modern *Quakers*, is too notorious to need either Proof or Obſervation. *Vid. Aug. Epiſt. 173. (ad Criſp.)*

Time was, when it was made an Argument to prove *Independency* to be a Faction, and not matter of Conſcience, becauſe Needy, broken decayed Men, who knew not how to live, and hoped to get ſomething, turned *Independents*, and became ſticklers for it; that ſome who had Buſineſſes, Cauſes, and Matters depending, ſtruck in with them, and pleaded for *Edward's further Diſcovery, p. 185.*

them, that so they might find Friends, be sooner dispatched, and fare better in their Causes; that Ambitious, Proud, Covetous Men, who had a mind to Offices, places of profit about the Army, Excise, &c. turned about to the *Independents*, and were great Zealots for them. Thus it was then, and whether the same Leaven do not still spread and ferment, and perhaps as much as ever, there is just cause to suspect? VVhoever looks into the Trading part of this City, and indeed of the whole Nation, must needs be a very heedless and indiligent Observer, if he do not take notice, how Interests are formed, and by what Methods Parties aud Factions are kept up, how many Thousands of the Poorer sort of *Dissenters* depend on this or that Man for their VVork, and consequently for their Livelihood and Subsistence; how many depend upon others for their Trade and Custom, whom accordingly these Men can readily Command, and do produce to give Votes, and increase Parties on all Publick Occasions; and what little Encouragement any Man finds from them, that once deserts them, and comes over to the Church of *England*. There is another thing that contributes not a little to this Jealousie and Suspicion, that many of the Chiefest, and most Stiff and Zealous of the *Dissenting* Party, are they, at least the immediate Descendants of those, who in the late Evil-Times, by Rapine and Violence shared among themselves the Revenues of the Church, and the Patrimony of the Crown, and are said still privately to keep on foot their Titles to them. And if so, what wonder if such Men look on themselves, as obliged in point of Interest, to widen Breaches, foment Differences, increase Factions; and all this to Subvert and over-turn the Church of *England*; being well assured, they can never hope, but over the Ruins

Ruins of this Church, to make way to their once ſweet Poſſeſſions? Let Men therefore impartially examine themſelves, and ſearch, whether a Worldly Spirit be not at the bottom of their Zeal and Stiffneſs. Theſe I confeſs are Deſigns too Baſe and Sordid, to be owned above-Board: but *be not Deceived, God is not Mocked; Man looks to the outward Appearance, but God looks to the Heart.*

V.

Fifthly, *We deſire them to Conſider, Whether it be not a Juſt Prejudice to their Cauſe, and that which ought to prevail with Men Modeſt and Peaceable, that in thoſe things, wherein they differ from us, they are Condemned by the Practice of the whole Catholick Church for Fifteen Hundred Years together.* This, were I minded, might afford a large Field for Diſcourſe, but I ſhall inſtance only, and that very briefly, in a few Particulars,

And Firſt, We deſire them to produce any ſettled part of the Chriſtian Church, that ever was without Epiſcopal Government, till the time of *Calvin*: it being then as hard to find any part of the Chriſtian World without a Church, as to find a Church without a Biſhop. This is ſo evident in the moſt early Antiquities of the Church, that I believe our *Diſſenters* begin to grow ſick of the Controverſie. And if *Blondell*, *Salmaſius* and *Daille*, (whoſe great Parts, Learning, and indefatigable Induſtry, could, if any thing, have made out the contrary) have been forced to grant, That *Epiſcopacy* obtained in the Church within a few Years after the *Apoſtolick* Age; We are ſure we can carry it higher, even up to the Apoſtles themſelves. There are but Two paſſages, that

that I know of, in all Antiquity, of any Note, and both of them not till the latter end of the *Fourth Century*, that may ſeem to queſtion *Epiſcopal* Authority: The One, That famous and well known paſſage of St. *Jerom*, which yet when improved to the utmoſt that it is capable of, only intimates *Epiſcopacy* not to be of *Apoſtolical* Inſtitution. And very clear it is to thoſe that are acquainted with St. *Jeroms* Writings, that he often Wrote in haſt, and did not always weigh things at the Beam, and forgot at one time, what he had ſaid at another; that many expreſſions fell from him in the heat of Diſputation, according to the warmth and the eagerneſs of his Temper, & that he was particularly chafed into this Aſſertion by the fierce oppoſition of the *Deacons* at *Rome*, who began to Uſurp upon, and over-top the *Presbyters*, which tempted him to Magnifie and Extol their Place and Dignity, as anciently equal to the *Epiſcopal* Office, and as containing in it the common Rights and Priviledges of Prieſthood. For at other times, when he Wrote with cooler Thoughts about him, he does plainly and frequently enough aſſert the Authority of Biſhops over Presbyters, and did himſelf conſtantly live in Communion with, and Subjection to Biſhops. The other paſſage is that of *Aerius*, who held indeed that a Biſhop and a Presbyter differed nothing in Order, Dignity, or Power. But he was lead into this Error meerly through Envy and Emulation, being vext to ſee that his Companion *Euſtathius* had gotten the Biſhoprick of *Sebaſtia*, which himſelf had aimed at. This made him ſtart aſide, and talk extravagantly; but the Church immediately branded him for an *Heretick*, and drave him and his followers out of all Churches, and from all Cities and Villages. And *Epiphanius*, who was his Contemporary, repreſents him

Idem Presbyter, qui Epiſcopus, & antequam diaboli inſtinctu ſtudia in religione fierent, &c. *Hier. in Epiſt. ad Tit. c. 1.*

Cont. Aer. hæres. 75.

as

as very little better then a Madman; and adds, that all Hereſies that ever were from the beginning of the World, had been hatched either by Pride, or Vain Glory, or Covetouſneſs, or Emulation, or ſome ſuch Evil Inclination. But his Hereſie, it ſeems, was not long-liv'd, for we hear no more concerning this matter, till the Reformation at *Geneva*.

Secondly, We deſire them to ſhew any Chriſtian Church that did not conſtantly uſe *Liturgies*, and *Forms of Prayer*, in their Publick Offices and Adminiſtrations of Divine Worſhip: I take it for granted, that there were Forms of Publick Prayer in the *Jewiſh* Church; and I make no doubt, but that the uſe of ſuch *Forms*, was, together with many other *Synagogue*-rites and Uſages, transferred into the Practice of the Chriſtian Church, and did actually obtain, in the moſt early Ages in all Churches, where there were not Miraculous Gifts: and every where as ſoon as thoſe Miraculous Gifts ceaſed, it being very fit and proper, and agreeable to Order and Decency, that the Peoples Devotions ſhould be thus Conducted and Governed in their Publick Miniſtrations. Not to inſiſt upon the *Carmen*, or *Hymn*, which even the *Proconſul Pliny*, ſays, the Chriſtians upon a ſet Day were wont, one among another, to ſay to Chriſt, as to their God; Apparent footſteps of ſome Paſſages of their Ancient *Liturgies*, are yet extant in the Writings of *Origen* and St. *Cyprian*: And when *Euſebius* gives us an account, how Religiouſly *Conſtantine the Great* ordered his Court, That he was wont to take the Holy Bible into his Hands, and carefully to Meditate upon it, and afterwards to offer up *Set* or *Compoſed* Prayers, together with his whole Royal Family; he adds, *He did this after the manner*, or in imitation *of the Church of God*. *Nazianzen* tells us of St. *Baſil*.

De vit. Conſtant. lib. 4. c. 17.

St. *Baſil*, That he compoſed *Orders* and *Forms* of Prayer, and appointed decent Ornaments for the Altar. And St. *Baſil* himſelf reciting the manner of the Publick Service, that was uſed in the Monaſtical Oratories of his Inſtitution, ſays, That nothing was done therein but what was Conſonant and Agreeable to all the Churches of God. And the Council of *Laodicea*, holden much about the Year 365, expreſly provides, that *the ſame Liturgy*, or *Form of Prayers*, *ſhould be always uſed both Morning and Evening*: That ſo it might not be lawful for every one that would, to compoſe Prayers of his own Head, and to repeat them in the Publick Aſſemblies; as both *Zonaras* and *Balſamon* give the reaſon of that *Canon*. Further then this we need not go, the Caſe being henceforward evident beyond all Contradiction.

In Sanctum Baſilium Orat. 20:

Baſ. Epiſt. 63.

Can. 18: *conf. Conc. Milev. can.* 12. *Conc. Carth.* 3. *c.* 23.

Thirdly, Let them ſhew us any Church, that did not always ſet a part and obſerve *Feſtival* Commemorations of the Saints: beſides the more ſolemn times for Celebrating the great Bleſſings of our Redeemer, his *Birth Day* and *Epiphany*, *Eaſter* in Memory of his Reſurrection, *Pentecoſt* or *Whitſuntide* for the Miſſion of the Holy Ghoſt, they had Annual days for ſolemnizing the *Memories* of the Bleſſed Apoſtles; they had their *Memoriæ* and *Natalitia Martyrum*, whereon they aſſembled every Year, to offer up to God their Praiſes and Common Devotions, and by Publick Panegyricks to do honour to the memory of thoſe Saints and *Martyrs* who had ſuffered for, or Sealed Religion with their Bloud. Not to mention their *Lent* Faſt and their *Stationary* Faſts on *Wednesdays* and *Fridays*, which *Epiphanius* more then once expreſly ſays, were a *Conſtitution* of the *Apoſtles*. But the leſs need be ſaid on this head, becauſe few that have any Reverence for Antiquity, will have the hardineſs to oppoſe it.

Serm. compend: de Expoſ. fid. p. 466. *adv. Aer. Hæres.* 75.

Fourthly,

Fourthly, We desire them to produce any Church since the Apostles Times, that had not its Rites and Ceremonies, as many, (if not more) in number, and as liable to exception, as those that are used in our Church at this Day; nay, there are few things, if any at all, required by our Constitution, which were not in use in the best Ages of Christianity. This, were it my design, I might demonstrate by an Induction of particulars, but it is fully done by other Hands. I shall therefore, only as a *Specimen*, instance in One, and the rather, because 'tis so much boggled at, (*viz.*) The *Sign of the Cross* in *Baptism*, which we are sure was a Common and Customary Rite in the time of *Tertullian* and St. *Cyprian*, the latter whereof says oft enough, that *being Regenerated*, that is, *Baptized*, *they were Signed with the Sign of Christ*; that *they were Signed on their Foreheads*, *who were thought worthy to be admitted into the fellowship of our Lords Religion*. And St. *Basil* plainly puts it amongst those Ancient Customs of the Church, which had been derived from the Apostles: Nay, *Tertullian* assures us, that they used it in the most common Actions of Life; *that upon every motion*, *at their going out*, *and coming in*, *at their going to Bath*, *or to Bed*, *or to Meals*, *or whatever their Occasions called them to*, *they were wont to make the Sign of the Cross on their Fore-heads*; and therefore 'tis no wonder, that they should never omit it in the most Solemn Act of their being initiated into the Christian Faith. And now let our *Dissenting-Brethren* seriously reflect, whether the Constant and Uniform Practice of the Church in all times, be not a mighty Testimony against their Separating from us, upon the account of those things, which were used in the wisest, best and happiest Ages of the Gospel; and

Cypr. adv. Demetr. p. 203. *de Unit.* Eccl. p. 185. *vid. de Laps.* p. 169.

Bas. de Spir. S. c. 27.

Tert. de Coron. mil. c. 3.

when their Separation upon this account, can in point of Example, pretend not to much more then a Hundred Years Countenance and Authority to Support and Shelter it. And yet it has not that neither; for I could eaſily ſhew, that moſt, if not all, the Uſages of our Church, are either practiſed in Foreign Churches, or at leaſt, allowed of by the moſt Learned and Eminent Divines of the Reformation, whoſe Teſtimonies, to this purpoſe, are particularly enumerated, and ranked under their proper Heads, by Mr. *Sprint*, in his **Caſſander Anglicanus*, which they that are curious may Conſult.

See Durels *view of the Government and publick worſhip of God*, 1662. *p. 123, 124, &c.

VI.

Sixthly, *We beg that thoſe, who by their Conformity have declared, that they can cloſe with our Communion, would ſtill continue in the Communion of our Church.* This is a Requeſt ſo reaſonable, that I hope it cannot fairly be denied. Whatever Diſſatisfactions others may alledg, to keep them at a diſtance from us, theſe Men can have nothing to pretend, having actually ſhewed that they can do it. For I am not willing to think, that herein ſuch Men acted againſt their Conſciences, or did it meerly to ſecure a gainful Office, or a place of Truſt, or to eſcape the Laſh and Penalty of the Law. Theſe are Ends ſo very Vile and Sordid, ſo Horrible a proſtitution of the Holy Sacrament, the moſt Venerable Myſtery of our Religion, ſo deliberate a way of Sinning, even in the moſt Solemn Acts of Worſhip, that I can hardly ſuſpect any ſhould be guilty of it, but Men of Profligate and Atheiſtical Minds, who have put off all Sence of God, and Baniſhed all Reverence of Religion. I would fain believe, that when any of our Brethren receive the Sacrament with us, they are fully perſuaded

perſuaded of the lawfulneſs of it, and that the Principle that brings them thither, is the Conſcience of their Duty. But then I know not how to Anſwer it, why the ſame Principle that brings them thither at one time, ſhould not bring them alſo at another, and that we ſhould never have their company at that Solemn and Sacred Ordinance, but when the fear of ſome Temporal Puniſhment, or the proſpect of ſome Secular Advantage prompts them to it. 'Tis commonly blamed in thoſe of the *Romiſh* Church, that they can diſpenſe with Oaths, and receive Sacraments to ſerve a turn, and to advance the Intereſt of their Cauſe: But God forbid, that ſo heavy a Charge ſhould ever lie at the Doors of *Proteſtants*, and eſpecially thoſe, who would be thought moſt to abhor *Popiſh* Practices, and who would take it ill to be accounted not to make as much, if not more, Conſcience of their ways then other Men. Now I beſeech our *Diſſenting*, or rather *Inconſtant Brethren*, to reaſon a little; if our Communion be ſinful, why did they enter into it? if it be lawful, why do they forſake it? is it not that, which the Commands of Authority have tied upon us, and whoſe Commands we are bound to ſubmit to, *not only for Wrath, but for Conſcience ſake?* Are not the Peace and Unity of the Church, things, that ought greatly to ſway with all Sober, Humble, and Conſidering Chriſtians? Does not the Apoſtle ſay, that *if it be poſſible, and as much as in us lies, we are to live Peaceably with all Men*? And ſhall Peace be broken only in the Church, where it ought to be kept moſt entire? And that by thoſe, who acknowledg it to *be poſſible*, and within their power? Are they ſatisfied in their Conſciences, to join in Communion with us, and will they not do it for the ſake of the Church of God? Or will they

refuse to do what is lawful, and as the Case stands necessary, in order to Peace, only because Authority Commands it, and has made it their Duty? Oh Sirs, I beseech you by all that's Dear and Sacred, to assist and help us, and not strengthen the Hands of those, who by a Causeless and Unjustifiable Separation, endeavour to rend and destroy the best Church in the whole Christian World.

VII.

Seventhly, *We beg of them that they would Consider, what Sad and Deplorable Mischiefs have ensued upon bearing down the Constitution of the Church of* England. This is matter of Fact, and whereof many yet alive were made sensible by Woful Experience. Omitting what may seem of a little more remote Consideration, the Blood and Treasure, the Spoils and Ravages of the late War, the Enslaving and Oppressing all Ranks of Men, and what is above all, the Murder of an excellent and incomparable Prince; I shall instance in a few particulars, which were the more immediate Effects of it.

And *First*, No sooner was the Church of *England* thrown down, but what Monstrous Swarms of Errours and Heresies broke in upon us, both for Number, and Impiety, beyond whatever had been heard of in the Church of God: And here I need go no further, then the sad Account, which Mr. *Edwards* has given us in the several parts of his *Gangræna*. He was an Eminent Minister of the *Presbyterian* Party, One, who as he tells the *Parliament*, had out of Choice and Judgment, from the very beginning, Embanqued himself, with Wife, Children and Estate, and all that was dear to him, in the same Ship with them, to sink

Epist. Dedicat. to Gangræn. *print.* 1646.

ſinks and periſh, or to come ſafe to Land with them, and that in the moſt doubtful and difficult Times, not only in the beginning of the War and Troubles, in a Malignant place among Courtiers, where he had Pleaded their Cauſe, Juſtified their Wars, and Satisfied many that Scrupled, but when their Affairs were at loweſt, had been moſt Zealous for them, Preaching, Praying, ſtirring up the People to ſtand for them, and had both gone out in Perſon, and lent Mony to them: He held Correſpondence with conſiderable Perſons in all parts of the Nation, and was careful to have the beſt Intelligence from all Quarters, and profeſſes to lay down the Opinions and Errours which he mentions *in terminis*, and in their own Words and Phraſes, Syllabically, and as near as might be. Now amongſt infinite other things, he tells us 'twas then commonly maintaind, "That the "Scriptures cannot be ſaid to be the Word of God, "and are no more to be Credited, then the Writings "of Men, being not a Divine, but Humane Tradi- "tion; that God has a Hand in, and is the Author "of the *Sinfulneſs* of his People, not of the Actions "alone, but of the very Pravity which is in them; "that all Lies come forth out of his Mouth, that the "Prince of the Air that Rules in the Children of "Diſobedience is God; that in the Unity of the "God-head there is not a Trinity of Perſons, but "that it is a Popiſh Tradition; that the Doctrine of "Repentance is a *Soul*-deſtroying Doctrine, and that "Children are not bound to Obey their Parents at all, "if they be Ungodly; that the *Soul* of Man is "Mortal, as the *Soul* of a Beaſt; that there is no "Reſurrection at all of the Bodies of Men, nor Hea- "ven nor Hell after this Life. I inſtance only in theſe as a Taſt, not that they are all, or the Hundred part,

Catal. and diſcov. of Errors. p. 15. &c. *vid. 2d. Part.* p. 5. 22. 24, 27, 105: 110. freſh diſcov. p. 115. 162. & *alibi paſſim.*

part, no nor the worſt, there being other Blaſphemies and Impieties, which my Pen trembles to Relate.

Secondly, The *Liturgy* of our Church being diſcharged and thrown out, and every one left to his own liberty, 'tis ſcarce poſſible to believe, what wild and prodigious Extravagancies were upon all occaſions uſed in Holy things, not in Preaching only, but eſpecially in Prayer, the moſt immediate Act of Worſhip and Addreſs to God: It is an affront to the Majeſty of Religious Worſhip, that there ſhould be any thing in it Childiſh and Trivial, Abſurd and Frivolous, that its Sacred Myſteries ſhould be expoſed to Contempt and Scandal by that Levity and Diſtraction, that Heat and Boldneſs, thoſe Weakneſſes and Indiſcretions, thoſe Looſe, Raw, and Incongruous Effuſions, which in moſt Congregations of thoſe Times, did too commonly attend it: But the things I intend to Inſtance in, are of a far worſe colour and complexion; for whoſe Ears would it not make to tingle, to hear Men in the Pulpit telling God, That *if he did not finiſh the good Work which he had begun in the Reformation of the Church, he would ſhew himſelf to be the God of Confuſion, and ſuch a One, as by cunning Stratagems had contrived the Deſtruction of his own Children*; That *God would Bleſs the King, and Mollifie his hard Heart, that delights in Blood, for that he was fallen from Faith in God, and become an Enemy to his Church; let thine Hand, we pray thee, O Lord, our God, be upon him, and upon his Fathers Houſe, but not upon thy People, that they ſhould be Plagued: O God, O God, many are the Hands lift up againſt us, but there is one God; it is thou thy ſelf, O Father, who doſt us more Miſchief, then they all: We know, O Lord, that* Abraham *made a Covenant*, Moſes *and*

View of the late troubles in Eng. cap. 43. p. 567, &c. *See alſo* Edwards Gang. 3d. Part, a little before p. 17.

and David *made a Covenant, and our Saviour made a Covenant,* but thy Parliaments *Covenant is the greateſt of all Covenants.* I preſume, the Devout and Serious Reader deſires no more of ſuch intolerably Profane and Lewd Stuff as this is; They that are curious of more, may find it, beſides others, in The ſhort View of the late Troubles in England, where Times, Places and Perſons, are particularly named.

Thirdly, The Fences of Order and Diſcipline in the Church of *England* being broken down, what a horrid Inundation of all manner of Vice and Wickedneſs did immediately over-flow the Land? The *Aſſembly* at *Weſtminſter* Petitioned the *Parliament,* That ſome Severe Courſe might be taken againſt Fornication, Adultery and Inceſt, which, *ſay they,* do greatly abound, eſpecially of late, by reaſon of Impunity. July 19. 1644. And Mr. *Edwards* ſpeaking of the whole Tribe of Sectaries, tells us, "He was confident, that for "this many Hundred Years, there had not been a "Party that hath pretended to ſo much Holineſs, "Strictneſs, power of Godlineſs, tenderneſs of Con- "ſcience, above all other Men, as this Party hath "done, that hath been guilty of ſo great Sins, horri- "ble Wickedneſs, provoking Abominations, as they "are; with much more, both there and elſewhere, to the ſame purpoſe, and the Charge very often made good by particular Inſtances. So that indeed Hell ſeemed to have broke looſe, and to have Invaded all Quarters, in deſpite of their Covenant, and all the little Schemes of their ſo much Magnified Reformation: *The Covenant Cries* (*God grant not againſt you*) *for Reformation of the Kingdom, the Extirpation of Hereſies, Schiſms, Profaneneſs,* &c. *and theſe Impieties abound, as if we had taken a Covenant to maintain them;* *Further diſcov.* p. 187. 3d. *Part* p. 185, &c.

them; and ſince it was taken, theſe Sins which we have Covenanted againſt, have more abounded, then in the ſpace of Ten Times *ſo many Years before*, as Mr. *Jenkin* tells the *Lords* in *Parliament*. And that all that I have mentioned (which yet is infinitely ſhort of what might be ſaid) was the effect of the Ruin of the Church of *England*, and let in by the Method they took for Reformation, we have from their own confeſſions. "We, ſays Mr. *Edwards*, in theſe Four "laſt Years, have over-paſſed the Deeds of the *Pre-* "*lates*, and juſtified the Biſhops, in whoſe time ne- "ver ſo many, nor ſo great Errours were heard of, "much leſs ſuch Blaſphemies or Confuſions; we "have worſe things among us, then ever were in all "the Biſhops Days; more corrupt Doctrines and un- "heard of Practices, then in Eighty Years before. "——I am perſuaded, if Seven Years ago, the Bi- "ſhops and their Chaplains had but Preached, Print- "ed, Licenſed, diſperſed up and down in City and "Country openly, a Quarter of theſe Errours, He- "reſies, Blaſphemies, which have been all theſe "ways vented by the Sectaries, the *People* would "have riſen up, and ſtoned them, and pulled down "their Houſes, and forced them to forbear ſuch Do- "ctrines: O how is the Scene changed within theſe few Years! and not long after, he tells us, that "Theſe are Riſen, Increaſed, Reign and *Prevail*, ſo "far under a *Parliament* Sitting, not under the Bi- "ſhops, Corrupt-Clergy, Court-party, but under a "*Parliament*. And in his Epiſtle to the Lords and Commons, before the firſt part of his *Gangræna*, he tells them, "That the Errours, Hereſies, Blaſphe- "mies and *Practices*, of the Sectaries of this Time, "had been Broached and Acted within theſe Four laſt "Years in *England*, and that in *your Quarters*, and in the

Faſt Sermon, Jan. 27. 1646. p. 29.

Cat. and diſcov. p. 73. 74, 76.

" the places under your Government and Power, for
" which I tremble to think, leaſt the whole Kingdom
" ſhould be in Gods Black Bill; that together with
" their Reformation, come in a Deformation, and
" worſe things were come upon them, then ever they
" had before: they had put down the Book of *Common-*
" *Prayer*, but there were many amongſt them, that
" had put down the Scriptures, ſlighting, yea,
" Blaſpheming them: he tells them, they had caſt
" out the Biſhops, and their Officers, and they had
" many that had caſt down to the ground all Mini-
" ſters in all the Reformed Churches; they had caſt
" out Ceremonies in the Sacraments, and they had
" many that had caſt out the Sacraments themſelves;
with many more ſad complaints which he there
makes. To ſum up all in the words of my Author; *Ubi Supra*,
" In this Catalogue the Reader may ſee great Errors, p. 73.
" and yet may turn himſelf again and behold greater,
" namely damnable *Hereſies*, and yet turn himſelf a-
" gain and read Horrid Blaſphemies; and a third time,
" and read Horrible Diſorders, Confuſions, ſtrange
" and unheard of Practices, not only againſt the Light
" of Scripture, but Nature, as in Women's Preaching,
" in Stealing away Men's Wives and Children from
" Husbands and Parents, in Baptizing Women Na-
" ked, in the Preſence and Sight of Men, *&c.* And
thus we ſee by what means it was, that the Nation
came to be Peſtred with Opinions and Practices,
Impious beyond the Example of Former Ages, and
ſuch as were not once named among the Gentiles, to the *A Letter from a Noble Venetian to Card. Barbarino, tranſlated and Printed 1648. Sectaries* p. 19.
Infinite Prejudice and diſhonour both of our Religion
and our Nation. It being the Obſervation which an
Ingenious Forreigner, who reſided at *London* in thoſe
times, made upon this occaſion; *one of the Fruits*,
ſays He, *of this Bleſſed Parliament, and of theſe two*

Sectaries [Presbyterians *and* Independents] *is, that they have made more* Jewes *and* Atheists, *then I think there is in all* Europe *besides.*

I doubt not but that the greatest part of our Dissenters do from their Souls Detest, the Heresies, Blasphemies, and Wickednesses that have been mentioned; but then the Consideration ought to oblige them to double their diligence to prevent the like dismall Effects for the time to come, and not to open the Gap again, at which they must necessarily flow in upon us. By what has been done they may see, what a Blessed Reformation they may expect by the Ruin of this Church; *for the thing that hath been, is that which shall be*; the same causes set on foot by the same Principles will Eternally produce the same Effects; and though Men at first may mean never so well, yet Temptations will insensibly grow upon them, and Accidents happen, which in the Progress will carry them Infinitely beyond the Line of their first Intentions, and engage them in Courses, out of which, when they come to discern their Errour, it may be too late for them to Retire. In the beginning of the long Parliament, I make no question, but the far greatest part of them met together with very honest and good Intentions, and designed no more then to Correct some little Irregularities, which they apprehended to be in Church or State: But wee see how these very Persons were carried from one passage to another, and in time transported to those very things which at first they had so vehemently protested and declared against, till at length Horrid Enormities came to be acted by and under them, which no age can Paralel: which ought to be a Sufficient Caution to all, how they shake the least Stone, that belongs to the Foundation, least by picking out one after

ter another, the whole Houſe tumble about their Ears, when it is beyond their own Power to ſupport it. I ſhall ſhut up this Head with a breif Recapitulation of ſome of thoſe Inferences, which Mr. *Edwards* makes from the State of thoſe Looſe and Licentious times, we have been ſpeaking of, and then leave the Reader to judg, whether they be not as Applicable to the preſent Circumſtances, under which we are: He infers thus, Firſt, we may hence ſee how dangerous it is to deſpiſe and let alone a ſmall Party. Secondly, That it is more then time fully and Effectually to ſettle the Government and Diſcipline of the Church; Thirdly, What the Miſcheif, Evil, and Danger of a Toleration, and pretended Liberty of Conſcience would be to this Kingdom, and what it would Prove and Produce. Fourthly, That it Sufficiently Juſtifies in the Sight of the World, thoſe Miniſters and People who are Zealous for ſetling Religion, and cry out for Government, who Preach, Petition, ſpeak often one to another of theſe things. Fifthly, what a great Evil and Sin Seperation is from the Communion of the Reformed Churches, and how highly diſpleaſing to God for Men to make a Rent and Schiſm in the Church of God. Sixthly, That all ſuch who have been deceived and drawn away, under pretence of greater Purity, Holineſs, &c. and have any Fear and Awe of God and his Word, be Exhorted to leave and forſake them, and return to the Publick Aſſemblies and Communion of this and other Reformed Churches. And God grant, we may hearken to this Counſel, and may ſeriouſly lay theſe things to heart.

Cat. and Diſcov. Part 3d. p. 52. 53. 57. 70. *Further Diſcov.* p. 195. 203.

VIII.

Eighthly, *We desire it may be considered, what plain and apparent Advantages Separation gives to the Common Enemy of the Protestant Religion in these Nations:* The Church of *England* is notoriously known to have been the most strong and standing Bulwark of *Protistancy*, ever since the Reformation; for being Founded on Scripture-grounds, and the Practice of True, Genuine, Primitive Antiquity, and having been reformed, by the most wise, regular, and justifiable Methods; it stands like a Rock impregnable against all the Assaults, which the Church of *Rome* makes upon it. This has ingag'd them to Plant all their Batteries to beat it down, as being the only Church considerable enough to stand in their way: and when not able to effect it by any other Arts, they have betaken themselves to the old Artifice of Ruining us, by dividing us. In Order hereunto they have upon all occasions strenuously promoted the Separation, mixed themselves with our Dissenters, put on every shape, that they might the better follow the Common outcry against our Church, as *Popish* and *Antichristian*, spurring on the People to call for a more pure and spiritual way of Worship, and to Clamour for Liberty and Toleration, as wherein they well knew they themselves were like to have the greatest share; And that having subverted all Order, and beaten People out of all sober Principles, they foresaw they must be necessitated at last to center in the Communion of the *Romish* Church. This was a Trade they began betimes, almost in the very Infancy of the Reformation. Witness the Story of *Faithful Commin*, a *Dominican* Fryer, who passed under the notion of a Zealous Puritan, and was much admired

admired and followed by the People for his ſeeming Piety, ſpiritual Gifts, and Zeal againſt Popery. But being apprehended *Anno.* 1567. and accuſed for an Impoſtor, was examined at large before the Queen and her Council, and put under Bail: when finding the Climat was like to be too hot for him, and having by a cheat brought off his Bail, and told his deluded followers, that he was acquitted by her Majeſty and the Council, and warned of God to go beyond the Seas, to inſtruct the *Proteſtants* there, and that he would come again; and having aſſured them that Spiritual Prayer was the chief Teſtimony of a true Proteſtant, aud that the ſet Form of Prayer in *England* was but the *Maſs* Tranſlated, and having with abundance of *extempore*-Prayers and Tears ſqueezed out of them a Collection of a Hundred and Thirty Pounds for his Journey, beſides private Gifts; away he goes for *Rome*, and acquaints Pope *Pius Quintus* with what he had done, and by what Methods, and how odious he had made the Church of *England* to the *Puritans*, and that it would be a ſtumbling-block to that Church while it was a Church. Upon which the *Pope* commended and rewarded him with Two Thouſand Ducates for his good Service. All which particulars are more fully made out from Secretary *Cecil's* Papers, whoſe Memorials were lately brought to light. Witneſs alſo that other paſſage concerning *Thomas Heath* a *Jeſuite*, who much about the ſame time was ſent over into *England* to Act the ſame Part, which he did, not only by Preaching, but by crying up Spiritual Prayers, and running down all ſet Forms, as being without any warrant from Scripture, by Labouring to *refine the Proteſtants*, as he called it, and to take off all ſmacks of Ceremonies, that in the leaſt tended to the *Romiſh* Faith. For all which he

Foxes and Firebrands Print. 1680. p. 7. &c.

was

was mightily flocked after, and admired every day more and more. But *Anno* 1568. he was discovered by a Letter, that casually dropt out of his Pocket as he was Preaching in the Pulpit at *Rochester*, importing that the Counsel of their Fraternity had sent him Collections, and Instructions for carrying on the Work, and that this way of dividing *Protestants* was the only way for the recalling Men back again to the Mother Church. Hereupon he was examined by the Bishop of *Rochester*, and did not much deny the main of the charge, and upon the searching of his Lodgings, there were found several Books fitted for his purpose, as against Infant Baptism, *&c.* and in one of his Books, a Licence from the Fraternity of the *Jesuits*, and a *Bull* of *Pius Quintus*, giving him leave to preach what Doctrine that Society pleased, for the dividing of the *English Protestants*, or as he called them, *Hereticks*; The issue was, that *Heath* was close Imprisoned, set in the *P*illory at the High Cross; his Ears cut off, his Nose slit, his Forehead branded, and he condemned to perpetual Imprisonment, but soon after he dyed suddenly, being suspected to have poysoned himself: The whole account hereof being published from the Authentick Register of the Church of *Rochester*.

Polit. l. 2. c. 18. Sect. 6.

The same Course we need not doubt, the *Papists* held on in the succeeding times, these being some of the main Directions, which *Contzen* the *Jesuit* gives for the reducing *Popery* into a Country, that it be done under pretence of ease to tender Consciences, and that Liberty be granted to that end, and that as much use be made of the division of Enemies, as of the agreement of Friends. What a stroak they had in fomenting the differences and distractions, that brought on the late Civil Wars, and how active they were both in the Counsels and *P*roceedings of the

Parlia-

Parliament Party, the World needs not to be told at this time of day; "great numbers of them, both Com-"man dersand others, ſerving in their Armies, great in-"duſtry was uſed to corrupt the Loyalty and Affection "of thoſe of that Religion, and private promiſes and "undertakings were made to them, that if they would "aſſiſt them againſt the King, all the Laws made in "their prejudice ſhould be Repealed; as the late King of bleſſed Memory tells the World in one of his publick Declarations, after the Victory at *Edghil*; Adding, that tho ſome few of Eminent Abilities for Command and Conduct, and of moderate and unfactious diſpoſitions were employed in his Service; yet, *we are confident, that a far greater Number of that Religion, is in the Army of the Rebels, than in our own.* And the King it ſeems had good reaſon to ſay ſo. For as *de Salmonet*, a Secular Prieſt; who wrote in *French* a Hiſtory of our late Civil Wars, informs us, in that very Fight at *Edghil*, beſides two Companies of *Walloons*, and other *Roman-Catholicks* that ſerved there, that (ſays he) which did moſt ſurprize every Body was, that ſeveral *Popiſh* Prieſts were found amongſt the Dead that were ſlain on the *Parliament* ſide. So plain is it, that they ſerved in their Armies, were preſent at their Councils, and upon all occaſions mixt with their Parties, that they might widen the Breach beyond all recovery. Thus it was then. And about the time of the King's coming in, a Letter of Advice was written by *Seignior Ballarini* concerning the beſt way of Managing the *Popiſh* Intereſt in *England*, upon his Majeſties Reſtauration; wherein it was adviſed, eſpecially to obſtruct the Settlement of the fundamental conſtitutions of the Kingdom, to ſet up the proſperous way of fears and jealouſies of the King and Biſhops, to aſperſe the Biſhops and Miniſters of the Church

Octob. 23. 1642. *vid. Collect. of the Kings works. Part.* 2. *fol.* 213.

L' Hiſtorie des troubles, &c. p. 165. ſee the ſhort view of the late troubles in England, *c.* 43. *p.* 564.

See Dr. Stillingfleets *Preface to the unreaſonableneſs of Separation.* p. 20. &c.

Church of *England*, and to represent its Doctrine and Worship as coming too near to the Church of *Rome*, to second the Factious in promoting an Indulgence, and to endeavour, that the Trade and Treasure of the Nation might be engrossed between themselves, and other discontented Parties. And Mr. *Coleman* himself owned it at his Condemnation, that perhaps he thought, that *Popery* might come in, if Liberty of Conscience had been granted. And this is that, which wise Arch-Bishop *Whitgift* long ago foresaw would come to pass, when he told the *Dissenters* of those Days, *I am persuaded that* Anti-Christ *worketh effectually at this Day, by your Stirs and Contentions, whereby he hath, and will more prevail against this Church of* England, *then by any other means whatsoever*. And now upon the whole matter, I desire our *Dissenting Brethren* to consider, whether the orderly and truly Primitive Constitution of the Church of *England*, or Innovation, Schism and Separation, be the likelier way to keep out *Popery*; and do therefore Conjure them, by all the Kindness which they pretend for the *Protestant* Religion, heartily to join in Communion with us, as which I believe, humanely speaking, to be, if not the only, at least the only safe and durable means of shutting *Popery* for ever out of Doors.

Coleman *Tryal*, p. 101. *Def. of his Answ. to the Admonit.* p. 349.

IX.

Ninthly, *We desire of them, that if neither these nor any other Advices and Considerations can prevail with them, they would at least cease to Reproach the Government, for Reviving the Execution of the Laws, about these matters*? I know it is very natural to Men to complain, when any thing pinches them, but then they ought to be so just, as to consider, whose fault it

it is that has brought it upon them. The Laws in this case were framed with great Advice, and upon dear bought Experience, and every Nation in the World thinks it self obliged, when no other ways will do it, by Penalties to secure the Publick Peace, Safety and Tranquility of the State, though it may sometimes press hard in some particular Cases, when Men through Fancy, Humour, Mistake or Design, (especially about little, and as themselves confess, indifferent matters,) shall endanger the Publick Welfare, and by an ill Example expose the Reverence and Majesty of the Laws. And yet notwithstanding all this, and a great deal more that might be said, we find them at every turn charging the Government, for using them Cruelly; and with the hardest Measure, censuring their Superiors, and *Speaking Evil of Dignities*; and this not only the Cry of the mean and common Sort, but of their chiefest Leaders, even to this Hour. It being no hard matter (but that I love not to exasperate) to instance in several things, that are no very good Arguments of that *Obedient Patience*, which some of them so much pretend to. It is far from my temper to delight in Cruelty, much more to plead for Severity to be used towards *Dissenting Brethren*, and therefore should have said nothing in this Argument, were it not necessary to Vindicate the Government, which upon these occasions, I have so often heard Blamed and Censured. I would these Persons who complain so much, would consider a while, how their Predecessors were dealt with in the times of the *good Queen Elizabeth*; which will appear, either from the Laws then made, or from the Proceedings then had against them. The Laws then made against them, were chiefly these; In the First of the Queen, *An Act for the Uniformity of*

Common-Prayer, &c. wherein, among other Clauses and Penalties, it is provided, That if any Person, shall in any Plays, Songs, Rhimes, or by other open Words, declare or speak any thing in the derogation, depraving, or despising the Book of Common-Prayer, or any thing therein contained, being thereof lawfully convicted, he shall forfeit for the first Offence an Hundred, for the second Four Hundred Marks, for the Third, all his goods and chattels, and shall suffer Imprisonment during Life. A Clause, which had it been kept up in its due Life and Power, our *Liturgy* and *Divine Offices*, had been Treated with much more Respect and Reverence, then I am sure they have met with, especially of late. In Her Fifth Year, an Act was passed for the due Execution of the Writ de excommunicato capiendo; amongst others, particularly Levelled against such as refuse to receive the *Holy Communion*, or to come to *Divine Service*, as now commonly used in the Church of *England*, with Severe Penalties upon those, that shall not yield up themselves to the same Writ. *Anno* 13. passed an *Act of general Pardon*, but it was with an Exception of all those, that had committed any Offence against the *Act for the Uniformity of Common-Prayer*, or were Publishers of Seditious Books, or Disturbers of *Divine Service*. *Anno* 23. By *an Act to retain the Queen's Majesty's Subjects in their due Obedience*, it is provided, That every Person above the Age of Sixteen Years, which shall not repair to some Church or usual place of Common-Prayer, but forbear the same by the space of a Month, shall for every such Month forfeit Twenty Pounds: Which Act was again Confirmed and Ratified by another in the 29th Year of Her Reign, with many Clauses and Provisi-

ons

ons for the better Execution of it. And by the Act of the 35*th* of Her Reign, "If any Perſon ſo forbearing, ſhall willingly join in, or be preſent at any "Aſſemblies, Conventicles and Meetings, under colour or pretence of any Exerciſe of Religion, contrary to the Laws of the Realm, ſuch Perſon being "lawfully Convicted, ſhall be Impriſoned without "Bail or Mainprize, until he Conform, and if he do "not that within Three Months, he ſhall be obliged "to Abjure the Realm, and if refuſing to Abjure, or "returning without Licence, he ſhall be Adjudged a "Fellon, and Suffer as in caſe of Fellony, without "benefit of Clergy.

Such were Her Laws, and ſuch alſo were Her Proceedings, againſt thoſe who faultered in their Conformity, or began to Innovate in the Diſcipline of the Church; and theſe Proceedings as quick and ſmart, as any can be ſaid to be againſt the *Diſſenters* of this time. Do they complain of their Miniſters being Silenced now? ſo they were then, being deprived of their Benifices and Church-Preferments, for their Inconformity. Thus *Sampſon* was turned out of his *Deanry* of *Chriſt-Church*, for refuſing to Conform to the Orders and Ceremonies of the Church. *Cartwright*, the very Head of them, Expelled the College, and deprived of the Lady *Margarets* Lecture. *Travers*, turned out from Preaching at the *Temple*; *with many more, Suſpended from the Miniſtry by the Queens Authority, and the approbation of the Biſhops; for not Subſcribing to ſome new Rites and Ceremonies impoſed upon them*, as appears from *Beza*'s Letter to Biſhop *Grindal*, *Anno* 1566. Are any in Priſon? ſo they were then, *Benſon*, *Button*, *Hallingham*, *Cartwright*, *Knewſtubbs*, and many others; *ſome in the* Marſhalſey, *others in the* White-Lion; *ſome in the* Bez. *Epiſt.* 8.

Gatehouſe, *others in the* Counter, *or in the* Clinke, *or in* Bridewel, *or in* Newgate: *Poor Men miſerably handled with Revilings, Deprivations, Impriſonments, Baniſhments*; if we may believe what themſelves tell us, both in the *Firſt* and *Second Admonition.* And what is yet far beyond any thing, which God be thanked, our *Diſſenters* can pretend to complain of, ſeveral of them loſt their Lives; *Barrow* and *Greenwood* were Executed for their Scandalous and Seditious Writings; *Penry* and *Udall* Indicted and Arraigned, for Defaming the Queens Government in a Scandalous Book, Written againſt *the ſuppoſed Governours*, as they called them, *of the Church of England*; for which they were both Caſt and Condemned, to be Executed as Fellons, but Arch-Biſhop *Whitgift* interpoſing, they were Reprieved, and *Udall* ſuffered to Die, as he did ſoon after, in his Bed. The truth is, the wiſe and wary Queen beheld Schiſm growing on apace, and needed not to be told what ill Influence it was like to have, both upon Church, and State, and therefore Reſolved to carry a Streight Hand, as well over *Puritaniſm* on the one ſide, as *Popery* on the other; and in order hereunto, She charged Arch-Biſhop *Whitgift* to be Vigilant and Careful, to Reduce Miniſters by their Subſcription and Conformity to the ſetled Orders and Government, Adding, *That ſhe would have the Diſcipline of the Church of* England *formerly Eſtabliſhed, of all Men duly to be Obſerved, without alteration of the leaſt Ceremony.* But nothing more fully diſcovers her Judgment and Reſolution in this matter, then what She gave in Command to the *Lord-Keeper-Puckering*, to tell the *Parliament*: part of his Speech (Tranſcribed and Publiſhed ſome Years ſince, from the Original Copy, under his own Hand Writeing, by an Eminent Divine of this Church,) was as followeth,

Sir G. Paul *Life of A. B.* Whitgift, *Numb.* 53. p. 29.

Dr. Peirce *New Diſcov. againſt Mr.* Baxt. 1659. *Ch.* 5. *Sect.* 12. p. 109.

followeth, ------- " And eſpecially, you are Com-
" manded by Her Majeſty to take heed, that no Ear
" be given, or Time afforded, to the weariſome Solli-
" citations of thoſe, that commonly be called *Puri-*
" *tanes*, wherewithal the late Parliaments have been
" exceedingly Importuned. Which ſort of Men,
" whilſt in the giddineſs of their Spirits, they labour
" and ſtrive to advance a new Elderſhip, they do no-
" thing elſe but diſturb the good repoſe of the Church
" and Common-wealth: which is as well grounded
" for the Body of Religion it ſelf, and as well guided
" for the Diſcipline, as any Realm that profeſſeth the
" Truth. And the ſame thing is already made good
" to the World, by many of the Writings of Learned
" and Godly Men, neither Anſwered, nor Anſwera-
" ble, by any of theſe new fangled Refiners. And as
" the preſent caſe ſtandeth, it may be doubted, whe-
" ther they, or the *Jeſuits*, do offer more danger, or
" be more ſpeedily to be repreſſed. For albeit the *Je-*
" *ſuits* do impoiſon the Hearts of Her Majeſties Sub-
" jects, under a pretext of Conſcience, to withdraw
" them from their Obedience due to Her Majeſty, yet
" do they the ſame, but cloſely, and only in privy
" Corners, but theſe Men do, both Publiſh in their
" Printed Books, and, Teach in all their Conventicles
" ſundry Opinions, not only dangerous to the well-
" ſetled Eſtate and Policy of the Realm, but alſo much
" derogatory to Her Sacred Majeſty, and Her Crown,
" as well by, *&c.* In all which things (however in
" many other points, they pretend to be at War with
" the Popiſh Jeſuits, yet) by the Separation of them-
" ſelves from the Unity of their Fellow-Subjects, and
" by abuſing the Sacred Authority and Majeſty of
" their Prince, they do both join and concur with the
" *Jeſuits* in opening the Door, and preparing the way

" to

" to the *Spaniſh* Invaſion, that is Threatned againſt " the Realm. Thus far he, *by Her Majeſties moſt Royal Pleaſure, and Wiſe Direction*, as he there ſpeaks. To which let me Add, That the Speech took ſuch effect, that the Parliament paſſed the *Act* of 35*th* of *Eliz.* the Severeſt Act againſt *Diſſenters* in the whole Body of our Laws. And indeed, ſo Jealous was the Queen of the leaſt appearances of Innovation, that Arch-Biſhop *Grindall*, only for giving too much encouragement to *Propheſyings* (which were beheld as likely to prove Nurſeries of Schiſm and Faction, as indeed they did) fell under Her Diſpleaſure, and was Sequeſtred from his Archiepiſcopal Juriſdiction, and though great interceſſion was made in his behalf, yet could he never be reſtored to his Dying Day.

This was the State of things then, and yet theſe were the Proceedings of thoſe Days, which our *Diſſenters* at another time, are wont ſo much to Magnifie and Extol; nothing of late having been ſo much in their Mouth, as the Wiſdom and Prudence, the Care and Diligence, the Zeal and *P*iety of Good Queen Elizabeth. I ſpeak not this to caſt any reflexion upon the Memory of that incomparable *P*rinceſs, whom we have all the reaſon in the World to own to have been the Glorious Inſtrument of *P*erfecting and Setling the Reformation in this Kingdom; and whoſe Memory will be dear and pretious, as long as the *Proteſtant* Name has a Being in *England*. But I only take notice, how extreamly partial *P*eople are, and how apt to be prejudiced againſt the preſent Government under which they live, and to be always Crying out, That *the former Days were better then theſe*? whereas ſuppoſing their Circumſtances were really harder then they are, and harder then thoſe of the *Puritans* in former times, yet they have no reaſon

to

to accuſe the Government of Rigor and Severity towards them, if Three things be farther taken into Conſideration,

Firſt, That the *Diſſenters* of old, eſpecially the firſt Race of them, were generally much more Modeſt and Peaceable then thoſe of later times, more Conformable to the Laws, leſs Turbulent and Offenſive to the Government: when they could not Conform as Miniſters, they yet did as private Chriſtians, and quietly acquieſced in their Suſpenſion, or Deprivation, and as one truly ſays of them, *When they could not be Active without Sinning*, [as they judged] *they could be Paſſive without Murmuring*. They medled not with things without their Line, nor mixt themſelves with matters of State; Declared, That Kings have power by the Law of God, to make ſuch Eccleſiaſtical Laws as tend to the good Ordering of the Churches in their Dominions, that the Churches ought not to be Diſobedient to any of their Lavvs, that if any thing vvere Commanded contrary to the VVord, they ought not to reſiſt the King therein, but peaceably to forbear Diſobedience, and ſue to him for Grace and Mercy, and vvhere that cannot be obtained, meekly to ſubmit themſelves to the puniſhment. They generally came to Church, and did not run into Separate Congregations, nay, writ ſtoutly and ſmartly againſt thoſe who began then to attempt a Separation. But whether our Modern *Diſſenters* have obſerved the ſame Courſe, and be of this Spirit and Temper, let the World judg, yea, let themſelves be Judges in the Caſe.

See a Book called, The Proteſtation of the Kings Supremacy. 1605. *Numb.* 8, 9, 11.

Secondly, Sad Experience of the Evil Conſequences of Schiſm and Separation, have made it neceſſary for the Government to take all juſt and lawful ways, for preventing the like for the time to come. Men firſt

began

began to be dissatisfied with the Rites and Orders of the Church, then discontented that they were not presently gratified with an Alteration, Discontent brought on *Sedition*, *Sedition* Rebellion, and Rebellion the Ruin of Church and *State*. And what wonder, if the Laws bear a little hard there, where there are the same appearances, and where there seem to be the same Tendencies and Inclinations to the same Dismal *State* of things? Whoever considers by what ways the most flourishing Kingdom in the World, and the best Church that ever was since the Primitive times, were miserably Harrassed and Destroyed, cannot think, that those who sit at the Helm, should be content to have them Ruined again by the same means; especially, after the King, for several Years together, has in vain tried, by all the Methods of Favour and Indulgence, to win upon them.

Thirdly, Let those who now complain so much, consider, how little Favour themselves shewed to others when they were in Power, how the Loyal and Episcopal Party were Plundered, *Sequestred*, Decimated, Dungeoned, *Starved*, and often stunk to Death: What Oaths and Covenants were Rigorously Imposed upon them; what Restraints laid upon their Liberties, both Civil and Ecclesiastical; though all this while they had Law and Right standing for them.

An Ordinance *for putting in Execution the* Directory. August 11. 1645.

In the Year 1645, an *Ordinance* of Parliament was Published, That if any Person hereafter shall at any time use or cause to be used the Book of Common-Prayer in any Church or Publick place of Worship, or in any private place or Family within the Kingdom, every Person so offending should for the first Offence pay the sum of five, for the second ten pounds, and for the third, should suffer one whole Years Imprisonment, without Bail or Mainprize.

prize. This one would think was very hard, but there is something harder yet behind: For *Cromwell* being got into the Throne, Published a *Declaration*, at that time Equivalent to a Law, That no Person who had been sequestred for delinquency, or had been in Arms against the parliament, or adhered unto, or had abetted or assisted the Forces raised against them, should keep in their Houses or Families, as Chaplains or Schoolmasters for the Education of their Children, any sequestred or ejected Minister, Fellow of a colledg or Schoolmaster, nor permit any of their children to be taught by such, upon pain of being proceeded against as was directed, and that no person who had been sequestred or ejected for delinquency or scandal, shall hereafter keep any School, either publick or private, nor preach in any publick place, or at any private Meeting of any other persons then those of his own Family, nor Administer Baptism, or the Lords Supper, or Marry any persons, or use the Book of Common-Prayer or the Forms of Prayer therein contained, upon pain that every Person so Offending in any of the premisses, shall be proceeded against as by the said Order is provided and directed. 24 November, 1655. There needs no Comment upon these Proceedings, they do not only Whisper, but speak aloud to the present Generation of *Dissenters*, to tell them how little reason they have to complain.

X.

Lastly, *We beg of them, that before they pull down any further Trouble or Suffering upon themselves, they would Consider, Whether the Cause they engage in, be such, as will bear them out with Comfort before God ano-*

ther Day. 'Tis not Suffering for refuſing to comply with the External Circumſtances of our Religion, that can be ſaid to be *a Perſecution for Righteouſneſs ſake*, it not being the Suffering, but the Cauſe that makes the Martyr. Then I *Suffer as a Chriſtian*, when the Honour of Chriſt, or ſomething that offers Violence to my Religion, and Chriſtianity is concerned in it, when I Suffer for that which I cannot avoid, without diſowning my ſelf to be a Chriſtian, and *making Shipwrack of Faith and a good Conſcience.* But where the Caſe is not evidently this, a Man may draw Miſeries upon himſelf, and yet not *Suffer as a Chriſtian*, becauſe it may proceed from Humour, or Intereſt, or the Conduct of a miſinformed Judgment, miſtaking things for what they are not: Men very often place Religion in doing, or not doing, what is no part of it, and then think they may ſafely Suffer upon that account, when there is more, it may be, of Paſſion or Prejudice, of Fancy or Opinion, of Humour or Miſtake, then of the real Concerns of Piety or Religion. I am very ſure, neither the Ancient Chriſtians, would have paſſed through the *Fiery-Tryal* every Day, nor the Holy Martyrs in *Queen Mary*'s Days, have thought themſelves obliged to Forfeit their Eſtates, much leſs their Lives, had no more been required of them then there is of us, to come to Church, or to Kneel at the Sacrament; but would rather have Bleſſed God, and thankfully owned the Favour of the Governours, under which they lived, might they have enjoyed both upon the ſame Terms as we do. In Caſes that only concern indifferent things, and meer Circumſtances of Worſhip, ſtiffly and obſtinately to ſtand out, is, rather for a Man to be a Martyr to his own Humour and Opinion, then to the Cauſe of Chriſt. Whether this be not the Caſe of our *Diſſenting*

ing-Brethren, they themſelves might quickly ſee, would they but lay aſide the unreaſonableneſs of their Preju-dices, and lay no more ſtreſs upon things, then they ought to bear. Let us hear what Mr. *Baxter*, in a late Book, ſays to this matter, *I am One that have been first in all the Storms that have befallen the Miniſtry, theſe Twenty Years paſt, (to look no farther back,) and yet my Conſcience commandeth me to ſay, as I have oft done, that many through miſtake, I am perſuaded, now Suffer as Evil-doers for a Cauſe, that is not Good and Juſtifiable.* I ſhall leave with them the Wiſe and Excellent Counſel, which was given by one in the time of the Elder Puritanes, *Follow true Antiquity, and the general Practice of the Church of God in all Ages, where they have not Erred from the evident Truth of God. If thou Suffereſt, let it be for known Truth, and againſt known Wickedneſs; for which thou haſt Example in Gods Word, or of the Holy Martyrs in Church-Story. But beware of far-fetched Conſequences, or for Suffering for new Devices, and for things, formerly, unto all Ages unknown, ſeem they never ſo Holy and Juſt unto Man.*

Obed. Patience p. 79.

R. Bernards Chriſtian Advert. & Counſels of Peace. 1608.

All that now remains, is to call upon our *Diſſenting-Brethren*, by all the Conſiderations of Love and Kindneſs to themſelves, of Tenderneſs for the Honour of Religion, the Edification of their *Brethren*, and the Peace, Security and Welfare, of the Church and State wherein they Live, that they would duely and impartially Weigh and Conſider things, put a ſtop to the Separation, wherein they are engaged, return to, and hold Communion with us, and *keep the Unity of the Spirit in the Bond of Peace.*

Let them bethink themſelves what a mighty Evil Schiſm is, and will be ſo found before God at the laſt Day, and whether any thing can be meet to be put in the Ballance with the Peace and Unity of the Church,

Church, and those Vastly important Consequences, that depend upon it. Let us Consider a little, what a deep Sence the Best and most Pious Christians, that ever were, had of it. *It's better to Suffer any thing, then that the Church of God should be Rent asunder; it is every whit as Glorious, and, in my Opinion, a far greater Martyrdom, to Die for not Dividing the Church, then for refusing to Sacrifice to Idols,* says *Dionysius*, the good Bishop of *Alexandria*, in his Letter to *Novatian*. And St. *Cyprian* speaks very severe things to this purpose, "That "a Person going from the Church to Schismaticks, though in "that Capacity he should Die for Christ, yet can he not re- "ceive the Crown of Martyrdom. And how oft elsewhere doth he tell us, "That such a One has no part in the Law "of God, or the Faith of Christ, or in Life and Salvation; "that without this Unity and Charity, a Man *cannot enter in- "to the Kingdom of Heaven*; and that although he should "deliver up himself to the Flames, or cast his Body to Wild "Beasts, yet this would not be the Crown of his Faith, but "the Punishment of his Falshood, not the Glorious *Exit* of "a Religious Courage, but the Issue of Despair; such a "One may be Killed, but he cannot be Crown'd. He Rents "the Unity of the Church, Destroys the Faith, Disturbs the "Peace, Dissolves Charity, and Profanes the Holy Sacra- "ment. And were it necessary, I could shew, that the An- cient Fathers generally say the same thing. And can we now be such Degenerate Christians, (if we can be said to be Christians at all) as to make nothing at all of Schism and Separation? Are not the Glory of God, the Peace of the Church, and the Good of Souls, things as considerable, as necessary and indispensable now, as they were of old? I beseech you, Brethren, return from whence you are fallen, and let us all with one Shoulder set our selves to Support that Church, with whose Ruin we are all likely to sink and fall. Let us lay aside *Envying and Strife, Confusion and every Evil Work*, and *let us follow after the things, which make for Peace, and things wherewith one may Edifie another.*

Ap. Euseb. *lib.* 6. *cap.* 45. *Epist.* 52. (*ad* Antonian.) *de Unit. Eccles. fol.* 181, 184, *&c.*

FINIS.

ERRATA.

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